

perfectly obedient, that is, without sin. He maintains that, like the rest of humanity, Abraham was a sinner and in need of a saviour, who, for Paul, is Christ Jesus (chapters 6-7). In Galatians, Paul focuses on the opponents' claim that circumcision would unite one with Abraham, thereby allowing one to participate in his blessing. Paul claims, instead, that Abraham's blessing is his 'seed', Jesus Christ, the true redeemer (chapter 8).

De Roo's emphasis on Abraham in Paul's argument is to be welcomed, but it is precisely at this point that her suggestion seems to collapse. Her contention that Romans 2 is directed against the idea of Abraham as a redeemer (p.163) lacks evidence. Mentioning circumcision and the law does not mean one was relying on Abraham's works. Moreover, if Paul is combating the idea of relying on Abraham's obedience for atonement, then one would expect a more direct contrast between Abraham and Christ, for, in de Roo's suggestion, they offer opposing means to salvation. It is doubtful also that Paul is alluding to the *Akedah* traditions in Galatians 3.14 (see pp.140-42).

In spite of these reservations, de Roo's work highlights the importance of obedience for Paul's Jewish contemporaries and Paul's insistence that salvation comes only through Jesus Christ. Scholars interested in Paul and his relation to his Jewish contemporaries will benefit from this work.

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***Jesus as the Eschatological Davidic Shepherd:
Studies in the Old Testament, Second Temple
Judaism, and in the Gospel of Matthew***

Young S. Chae

Tübingen: Mohr Siebeck, 2006, x + 446 pp., € 74.00, pb, ISBN 3161488768

SUMMARY

Chae analyzes the Davidic shepherd tradition in the Old Testament, Second Temple Judaism, and Matthew's Gospel. He seeks to show the light shed on Matthew by investigating the expectations created in Matthew's literary background as Second Temple literature fused eschatological traditions from Ezekiel 34-37 and related texts. This largely successful dissertation illustrates the importance of such material for Matthew. Chae offers fresh approaches to aspects of Matthean Christology, including the 'healing son of David' tradition.

RÉSUMÉ

Chae étudie la tradition du berger davidique dans l'Ancien Testament, dans le judaïsme du second temple et dans l'Évangile de Matthieu. Il s'efforce de montrer que les traditions eschatologiques développées dans la littérature du judaïsme du second temple, à partir d'Ézéchiel 34-37 et d'autres textes similaires, ont nourri des attentes qui faisaient partie de l'arrière plan littéraire de Matthieu et jet-

tent un éclairage sur certains aspects de son évangile. Cette thèse en grande partie convaincante montre l'importance de ces textes pour Matthieu. Chae propose de nouvelles pistes pour aborder certains aspects de la christologie matthéenne, et en particulier la tradition du « fils de David qui guérit ».

ZUSAMMENFASSUNG

Chae analysiert die davidische Hirtentradition im Alten Testament, im Judentum der Zeit des zweiten Tempels und im Matthäusevangelium. Er versucht zu zeigen, welches Licht auf das Matthäusevangelium fällt, wenn man die Erwartungen untersucht, die im literarischen Hintergrund erzeugt werden, in dem die Literatur aus der Zeit des zweiten Tempels die eschatologischen Traditionen aus Hesekiel 34-37 und ähnlichen Texten. Diese im großen und ganzen überzeugende Dissertation illustriert die Wichtigkeit dieses Materials für Matthäus. Chae bietet neue Ansätze zu Aspekten der matthäischen Christologie, inklusive der Tradition vom „heilenden Davidssohn“.

This wide-ranging tome is the published version of Chae's 2004 doctoral dissertation from Trinity Evangelical Divinity School, supervised by E. J. Schnabel. Chae explores the significance of Jewish shepherd traditions for Matthew's Gospel and its relevance for determining the origin of Matthew's 'healing Son of David.'

The first chapter analyzes OT and ANE shepherd traditions, concluding with a helpful review of the differences between ANE and OT shepherds and insisting that the eschatological redemptive aspects of YHWH's shepherding, including forgiveness and healing, are all but unique against their ANE background (31). Particularly detailed attention is paid to Ezekiel 34-37, Micah 2-5, and Zechariah 9-14. While appropriately accounting for variety, Chae argues for a surprisingly unified OT vision of restoration by means of shepherd-like defense, re-gathering and care under a divinely-appointed Davidic ruler (90-93). This synthesis provides a general answer to the question, 'How would Israel recognize the arrival of the promised eschatological Shepherd and God's Davidic Shepherd-Appointee?'

The second chapter shows a developing 'Davidic shepherd tradition' in Second Temple Judaism, particularly in the Qumran literature, *Psalms of Solomon*, and *Animal Apocalypse*. Chae argues that Ezekiel 34-37 is the most critical text for the period, exercising influence on Zechariah and 2TJ as a whole as Judaism built a unified shepherd tradition linked by various shepherding metaphors.

Chae then investigates the 'indelible mark' left on the first Gospel by this Jewish shepherd tradition in chapter three. Chae focuses interpretation on 'Matthew's narrative' while consistently defending historicity. For Matthean studies, Chae's most interesting theory is advanced as he presents the citations and allusions in 9:36; 10:6, 16; 15:24; 25:31-46 and 'metalepsis' in 7:15, 12:11-12,

and 18:10-14 as part of a network of sustained interaction with the OT and 2TJ shepherd traditions. This is not limited to one particular strand, but includes the Davidic shepherd tradition introduced by the citation of Micah 5:3-4 in Matt 2:6; the leadership of Israel as good or bad shepherds (introduced by the citation of Zech 13:7 in Matt 26:31); and the Ezekiel tradition in which 'Jesus assumes the role of YHWH the eschatological shepherd' (245). Compassion, leadership, healing, mission to (all) Israel and the nations, and (once Zechariah is fully factored in) suffering and affliction are all part of the shepherding program Matthew finds in the OT texts. These facets are often present in contemporaneous literature.

Chapter four covers Matthean christological passages where the shepherd theme runs beneath the surface. Some of Chae's work here is particularly insightful: the shepherd motif sheds light on Jesus' table fellowship with sinners in 9:10-13 and the conflict over this fellowship with the Pharisees (he often engages historical Jesus material, and to good effect in this instance). In Matthew 12, the Pharisees are cast as failed shepherds who would leave a sheep in a pit, rather than care for it as a shepherd should. He argues extensively and persuasively in this chapter that the Davidic shepherd tradition provides the best background to the 'therapeutic son of David' tradition, contra competing interpretations (e.g., Solomonic exorcist and suffering servant).

Chapter five concludes by analyzing the influence of the tradition in the conclusion of Matthew's gospel (Matthew 27 and 28). The bold foray into a possible Davidic shepherd background for the Great Commission, while not the last word on the subject, represents an important and successful new direction relative to previous scholarship. The sixth chapter relates Matthew's use of the tradition to the structure and narrative flow of the gospel, and is followed by a helpful conclusion including suggested points for future research. Chae summarises, 'Matthew communicates Jesus as the Shepherd, namely, as the eschatological shepherd (YHWH), the smitten shepherd, the Davidic Shepherd/King/Judge in the future, and currently the Davidic Shepherd Prince/Leader/Teacher for the eschatological one flock comprised of both Israel and the nations' (386).

The common nature of imagery such as sheep, lamb, staff or herd may cast some doubt as to whether Matthew engages in a unified portrayal of the fulfillment of the shepherd tradition. But Chae has provided strongly suggestive if not final evidence for the 'thematic coherence of Matthew's interaction' with the 'Jewish Davidic Shepherd tradition' (233-4). Whether this is 'likely' as Chae thinks will depend largely on the reader's judgment; this reviewer finds it highly probable. I am not fully convinced of every detail (that Matthew employs the shepherd tradition in 26:32; nor am I convinced of his association of the tradition with 27:51-53; see above). But in large measure Chae's thesis is persuasive on a host of fronts, particularly in the association of

various Matthean passages with a strong eschatological Davidic shepherd tradition. The text is pockmarked with errors (nearly one in every three pages by my count) due in part to the difficulties in writing a dissertation in a foreign language, yet few if any are fatal, and Chae is generally strong in his grasp of the language. This is a sweeping text useful or even vital for those interested in Matthean Christology and Davidic sonship; the OT and 2TJ shepherd tradition; various passages throughout Matthew including the shepherd/sheep passages (perhaps especially chapters 9-10 as a unit), 27:51-53, and the Great Commission; and other Matthean themes including Jews and Gentiles, exile and restoration, and the conflict between Jesus and the Jewish leadership.

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Challenging Perspectives on the Gospel of John (WUNT II/219)

John Lierman, ed.

Tübingen: Mohr Siebeck, 2006, XII + 369 pp.,

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SUMMARY

Challenging Perspectives on the Gospel of John contains twelve essays that arose out of the Cambridge Tyndale Fellowship New Testament Group, 2002. The essays call into question a number of commonly held views in Johannine studies or offer new suggestions for understanding the Gospel, its origin, and/or context. As such, the essays address a broad range of issues relating to the Gospel of John, including questions of Messianism, John's relationship with Luke, the reception of the Gospel in the second century, and connections between the emperor and Jesus. Like most collections of essays, they are not necessarily coherent as a collection, however, they raise a number of points that may require further study and that will have to be reckoned with in future scholarship.

ZUSAMMENFASSUNG

Challenging Perspectives on the Gospel of John enthält zwölf Essays, die aus der neutestamentlichen Gruppe der Tyndale Fellowship heraus in Cambridge anlässlich ihres Treffens 2002 entstanden. Die Essays stellen eine Anzahl üblicher Ansichten aus der johanneischen Forschung in Frage oder bieten neue Anregungen an, das Evangelium, seinen Ursprung und/oder Kontext zu verstehen. Die Essays widmen sich einem breiten Spektrum an Fragen zum Johannesevangelium wie dem Messianismus, der Beziehung des Johannesevangeliums zum Lukasevangelium, der Rezeption des Johannesevangeliums im zweiten Jahrhundert sowie den Verbindungen zwischen dem Imperator und Jesus. Wie die meisten Aufsatzsammlungen bilden die Aufsätze kein kohärentes Ganzes, aber sie werfen eine Anzahl Punkte auf, die weiter verfolgt werden könnten und mit denen man im Voranschreiten der Forschung rechnen muss.